

The strange  
**WITCH**  
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**GREENWICH,**  
(Ghost, Spirit, or Hobgoblin) haunting  
a Wench, late servant to a Miller, suspected  
a Murderer of his late Wife:

With curious Discussions of walking spirits and specters of  
dead Men departed, for rare and mysticall knowledge and discourse,

By **HIERONYMUS MAGOMASTIX.**

*Ene Lysippo, novos, tota sonat Urbe, Tachos.*

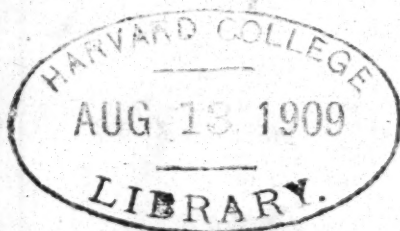


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**LONDON,**

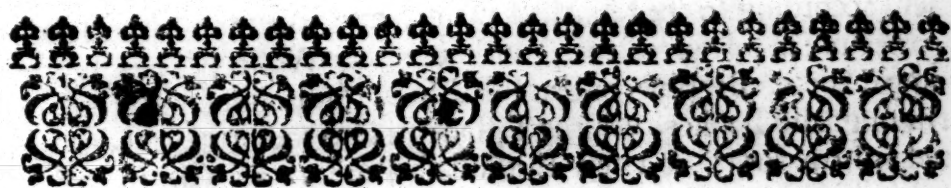
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## The strange Witch at Greenwich, &c.

*Scepticus.*



Everend Sir, though my acquaintance bee but yong with you, yet imboldened upon these extraordinary curtesies, I lately received from you (ever obliging my gratitude) by your candid imparting unto mee your learned notions, to my full anchoring and settling in such poynts and doubts as before, I was tossed and troubled in unsetled fluctuations, as I then (I thanke you) thrashed out of your full mow, and lighted my darke torch at your bright flame; lapping as a poore Poet out of your Homericall Basin: so knowing you are as willing to improve your able parts for publick and private good to the inlivening and inlightning of such weake tenuities as mine, as a full dugd Mother or Nurse to communicate her milke to a hungry childe, as the Sunne lends her light to the Moone, Starres, and Planets, and his influence to the sublunaries, since *bonum quo communis eo melius*, good the more common it is, the more commendable; as a poore Beggar who knowes the way willingly to the house againe where hee received a Rich Almes: I make bold to thrust my selfe further upon your favours so far, as that you would bee pleased to informe mee both in the *quid, quale, & quomodo*, of the Reports in every mans tongue (more common then the cough and fleame in an old womans mouth, or Oaths and God dam mees, in the mouths of some Roarers) of a strange Witch or Ghost now at your Greenwich, haunting the house of one *Moriday*, and playing strange pranks by throwing stones at the glasse windowes, making

the ftooles, chaires, and other utensills daunce Sellengers round, or rather (according to the Musick of these Times, turnde all frets) passing measure in lofty levaltoes, without either Welsh Hurpe, Jewes Trumpe, Scotch Bagpipe, or English disorder (I should say Recorder) throwing also Bookes, yea the Testament into the fire; as though it cared as little for it, as a new Enthusiast, Papist, or an Athiest, peering the ladle out of the Wives boyling pot below, as high as into the husbands bed above; putting the Husbands breeches upon the Wives head (as though the Grey Mare were the better Horse) not enduring that a boy should bee too captious or capritious throwing the boyes cap into the chimnyes smoake, yea as a Lord of misrule, breaking earthen pots (as fast as some Merchants and Bankrouts in these broken and breaking Times) with other such reakes and mad merry pranks, as strange as ever Hobgoblins, pinching Fairies, and *Robin Goodfellow* acted in houses in old Times amongst Dayry Wenches, and Kitchin Maids.

*Veridicus.* Though usually *fama mendax*, same bee as lying as flying, growne much bigger (like Snow Balls) by tumbling from mouth to mouth, yet to answer you in your Jocoferious straine what you have related, and much more as of much more authentick credit, then what the Popish Profelites believe as Gospell truth in their leaden Legends of St. *Dennys* and St. *Guthmar*, taking their heads in their hands, and burying them when they were cut off; of *Justina* (being a right woman) who spoke when her tongue was cut out; of St. *Tryar* who caused a sheepe (as most blabbing meate) to bleate in a Thieves belly, who had eate it; of St. *Francis* who caused a Wolfe to leave woarying Sheepe, calling him brother Wolfe; of the stones who sayd Amen, venerable *Bede*, when hee had ended his Sermon; of St. *Cuthbert* who made the Crowes doe pennance (in black slaetes) for pulling the thatch off his house; of St. *Dominick* who tooke up his bookes false into the Sea as dry as dust, and of St. *Margaret* who by the signe of the all wonder working crosse, caused a Spider which shee had swallowed come out at her legge by a little scratching, with a number such like, which they scrape, and scratch, and patch together like shreds in a Beggars Cloake to make up a fardle of fooleries, and a bundle of bables; for as I have examined the truth of these things you have related, not onely from the Wife, Sonne, and Daughter of that *Merryday*, but from Master

*Halfe-*



*Halsepenney* and his Wife, who saw a Laundryron of it self without any visible mover leape out of the fire, a Candlestick skippe up into the chamber, as other Neighbours other such postures as true as strange, hearing also strange noises and rattlings, as of Carts or Waynes rumbling up and downe the house when the doores have been lockt, and except a Cat or Rat, no visible Creature within; so I my selfe being one night with much company in the house, as wee went out a round stone was throwne at my Daughters heeles: another time as I was in the house with the old Wife and two Children, as I went into the Garden a knife was throwne after mee, which I tooke up, and with vehemency threw back againe to the very place from whence it came, daring the Witch or Spirit to throw it at mee againe, and conjuring it in the name of that *Jesus* which is terrible to Divells to speake unto mee, and to reveale the reason why it haunted the house, and to returne to it own place; but I had no reply, neither by voice or gesture.

*Scept.* But did you not in this case use exorcismes, which you so condemne in Priests and Jesuites?

*Verid.* I know well both *Durand* in the Rites of his Church (*lib. 1. cap. 19.*) and *Thirans* (*de Demonibus part. 3.*) and *Delrius* in his Magicall disquisitions (*Tom. 3.*) and *Bellarmino*, and the *Rhemists* upon *Timothy*, *1 Cor. 3.* and all the Rabble of them, make exorcisme or adjuration of Spirits, one of the disorderly Orders of their Church, and they joyne it with the *Acolythites*, *Ostiaris*, *Readers*, *Priests*, and *Deacons*, and *Bristow* in his *Motives*, *Bozius* and *Campion* make it one of the Notes of their Church, as the chiefe of their Miracles, and both *Staphilus* and *Smediline*, page 404. and *Lindan* in his Dialogues (*dial. 3. cap. 1.*) and *Bredenbachius* in his Collations, *lib. 7. cap. 40. & cap. 42.* scoffe at *Luther*, and his Protestants, because they cannot conjure Spirits; which they say was attempted to their great scaith and scorne, both in *Wittemberge*, Anno 1545. and else where Anno 1563. I know also that they pretend this exorcizing of Spirits came from *Solomon*, and so according to *Origen* (*trakt. 35. in Mark.*) they make it Judaicall, and consequently (since according to *Junius*, *Judicare est Christum denegare*) they deny Christ and his Gospel by Judaizing; I know also *Tertullian* in his Prescriptions, *cap. 4.* deny this power unto women, yet they brag of their *Catharine de Siena*, *St. Bridget Genouër*, *Anatolia*, *Euphrasia*, *Hildegund*, and others, that they had this prerogative

rogative over Spirits, yet nevertheless what I did in adjuring the spirit in a lawfull calling, *se defendendo*, in defending my selfe from it, when it assaulted mee by a knife throwne at mee, in using against it the name of Iesus, (which according to *Tertullian* to *Triphon*, *Lactantius* in his Institutions, lib. 4. cap. 17. and *Athanasius* in the life of *Anthony* is so terrible unto, and powerfull against Devills) my act was so far discrepant from the practice of the Popish Priests in their ordinary adjurations, like the sonnes of *Secva*, Acts 16. 14. in a foolish imitation and usurpation of that power which Christ gave his Apostles, Luke 10. 19. (interpreted by *Athanasius* in Psal. 28. and *Bosterus in locum*) as there is discrepance betwixt true Miracles (these sometimes of *Jannes* and *Jambres* of the primitive Heretiques, and our moderne superstitious Papists,) which by degrees wee shall bring to the test and touchstone.

*Scept.* I know well this power of adjuring spirits, was not only Apostolicall, but it continued for some times in the nonage and infancy of the Church after the Apostles, for the confirmation of the faith both of the Christians and the Gentiles out of whom no spirits could bee dispossessed but by Christians, as wee may see in *Tertullians* Apology (cap. 23.) and to *Scapula*, cap. 2. and in *Cyprian* (Epist. 2. & 76.) *Minutius* (in *Octavio*) with *Athanasius*, *Prudentius*, *Iustin*, and others; but for every mumbling Priest to monopolize it, and to have that power over demoniacks which Christ had himselfe, and did onely delegate to his Disciples: yea to take upon them to exercise this their exorcizings of spirits out of yong Children, in baptisme, when a pocky Priest (in King *James* his phrase) spits in a Childes mouth, this is as ridiculous as grosse and superstitious.

*Verid.* It cannot bee denied that children are in nature the children of wrath, *Ephes.* 2. 2. born in sinne with *David*, *Plal.* 51. none being exempted from the infection of originall sinne, not *John* the Baptist, *Jeremy*, or the Virgin Mother (save onely the Saviour of sinners) yea perhaps by reason of this originall sinne derived not by imitation as Pelagians grant but by propagation as hereditary diseases usually, even Infants may bee vexed and troubled with spirits, as *Augustine* affirms in his City of God (lib. 21. cap. 14. & lib. 22. cap. 22.) yet to exorcise them after the fashion of Popish Priests in Baptisme (which was never used to the Jewish Children by Leviticall Priests in circumcision) hath neither Precept from Christ instituting

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cutting Baptisme, nor practise, that I read of in the Primitive Church; but like their Auricular confession, adoration, and circum-gestation of the breaden God, denegation of marriage to Ministers, vowes of poverty, continency and single life; and much such like trumpery (with *Jonas* his Gourd) it hath growne up of it selfe: and therefore being no Plant of Christs planting, with most of their wild Gourds, and wild Olives; they and it must wither, being without any root or grafting, Math. 15 John 15.

*Scept.* But leaving these deep discussions, I pray you proceed in your plaine story of this house haunted by Witches: I have heard of most of these Pageants you have related were onely done by the wily Wench, who was servant to the woman taken out of her grave, upon suspition of her unnaturall death: and that she hath troubled and blundered the Waters, and made all this poother, to call her late Master in question about the death of his Wife.

*Verid.* It's very true, that bold faced brazen brow'd wench hath had a great finger in the Pye, and hath been a great stickler in these Pageants; for I have had her in serious examination, and I have with much adoe wrested from her thus much: that being one day in her mothers garden, some three weeks after her Dames death, that a stone was throwne at her, and hit her on the back, none being neare her, nor within her sight; at which she much marvelling from whence it should come, she tooke up the stone, looked seriously upon it, carried it up and downe the Garden, with as much pride and complacency, as admiration: upon which Sathan vehemently tempted her to throw it against her mothers window, which this obedient vassall did accordingly. Upon which she setting the Devil a worke, as he her, as she broke the ice, an ill spirit hath waded and thrown forty stones since (as forty can testifie) at the same windows, no visible hand being since, nor any *terminus a quo*, locall place discerned from whence, or how they should come.

*Scept.* And is this all she hath confessed?

*Verid.* Without much wresting and spunging shee hath freely and penitentially acknowledged both to my selfe and others, that since that stone throwne in the Garden, shee her selfe in a paltry pride to aggravate the Report of spirit haunting behinde peoples backs, when shee thought shee was free from being seene, hath often in acting and counterfeiting the spirit, throwne stooles, cushions, candlesticks,



diletticks, dishes, and kept the like Revill Rush; and indeede so long goes the Pitcher to the Well, that at last it comes home broake. Sathan catcht her in her owne snare, being by a yong man taken tripping in the very act, as shee cast a great chip out of a chamber downe the staires into the house where many people were.

*Scept.* But as the phraze is, that a pudding hath two ends, what one good end had shee in this wickedly, witty folly and knavery?

*Verid.* You have answered your selfe and unriddled your owne question; for it was wicked witty folly indeed in a yong Impe of 14 yeare old, that had more wit to doe wickedly, then grace to doe good; her fantasticalities being such mixtures as bee in some Tartanonized-leasters and Baffons of ingenious folly and serpentine knavery; as there bee the two species of a Horse and an Asse, in a Mule; of a Dogge and an Ape in a Cynocephalitt; of a Leopard and Cammell in a Camelopardis, and of ignorance and arrogance in some selfe conceited fantastick.

*Scept.* And was this the *primus motor*, and maine originall that set her a worke?

*Verid.* These her inward principles and corruptions, which you see how soone they begin to worke and act in our degenerate nature, they were as sparkes fuellized by Sathan, who as shee told mee with sad lookes and sighes (but with as many teares as millstones) upon the throwing of her first stone, entered into her as into *Judas* and *Ananias*, and others, and vehemently tempted her to act all these parts, which I have recited, and many more; baiting his hooke with many delusive promises, that if shee would go on as shee had begun, what shee did should never bee knowne, and that hee would never forsake her, as its probable hee will bee as good as his word (as a shame to some of his officers) banquerouts, Politicians & Impostors, who breake their words as *Sampson* broke his cords, and dally with promises, as Children with Bables; and old Flowers throwne by, as old Ladders after their ends bee climbed and shaken off, as Foxes doe their Fleas.

*Scept.* But not to jeast with the times which is to touch the Lyons paw, or play with his beard, I see give the Divell an inch, and hee will take an ell, sup of his broth, and eate of his roast-meate, it being dangerous to give his waters the least passage, or to entertaine the least sparke of his hellish heates into a harboring heart, but *prin-*

*cipis*



*scipis obstar* to resist him in the beginning, to quench his sparkes with prayers and teares in the first kindling, to crush his injected temptations, as yong Serpents in the heads, and Cocatrices in their snells; yea to pump them out as water out of a shippe as fast as they leake or dash in: This infernall Fox or Serpent wresting in himselfe whole, where hee gets but in his head, like a hungry Dogge following still for more, if hee get but one luring crust to intice him on.

I see also how soone these yong things, God leaving them to themselves, and to their strong soone budding corruptions, like soft Wax, take suddaine Sathanicall Impressions, like that yong Pythonist or Ventriloquist, who got her Masters much gaine by Southsayings, *Acts* 16. and that yong baggage, who like the cackling of a Hen, that *Peter* was a Galilean made that Cock cry Craven, to the denying of his Master, *Mark* 27. and that yong *Herodias* in whom the Divell daunced, saith *Chrysostome*, till her round turnings and mimickall gestures layd *John* Baptists round head in a platter, *Marke* 6. and many yong wily Wenches in our Times, some discovered by Doctour *Harner*, some by *Deakon* and *Walker*, in their printed Dialoguizings, and some by deepe and judicious King *James*, to have playd strange reakes by the tutorings and impostures of Fryars and Jesuits, and by the trainings of some old Witches and Wizzards both black and white; and indeede I have a strong jealousie that this Impe hath a laire-Father or laire-mother (besides Sathan the Father of all impostures) some hee or shee Witch, who traines her (besides these Legerdemaines) even in Wichcraft it selfe.

*Verid.* Truly my jealousies and suspicions in this kinde have been and still are as strong as yours; that as the old Cocks crow, the yong ones learne; and for this purpose I have toucht every string, rowled every stone, improved all my best by my selfe and friends to finde out the old serpent of this young spawne, and by this Cubbe, I have used all the Terriers of my best wits to hunt the old Foxe to the hole to trap her teachers; but though much suspected, nothing yet can be detected: Yea I have dealt by all wayes and meanes with the Wench faire and foule, menaces, threatnings, and promises to reveale her Magickall Tutresse; but as shee is as subtile as a yong serpent, I a Pumice, wore out of her then water out of a stone, or Oyle from Spanish strappart, guilty or not guilty, I thinke an English Rack, or

old no more get it out of her, then *Austagiton*

*Leana* and *Hermodius* confessed in tortures: Unless we could discover her, as now the Scotch Witches by water Ordeall (as once amongst the old Saxons) I thinke its as hard to finde her out in any Witchcrafts, as to finde out these minotaures Caniballs and Cannibals, who have devoured into the Cuthian gulph of their owne confessions, all these vast summes of moneys even many thousands which they have as sacrilegious thieves received, deceived, from the charity of Holland, London, England, to the reliefe of the poore hunger starved Protestants from Ireland, so shearing the Ape, robbing the Spittle for *Achilles* wedge, and unprosperous *Tholons* Gold, till the hooke of vengeance stick in the jawes of injustice, *Joh 20. 10. 11. 12.*

13:4

*Sept.* indeede Murther, Treason, Witchcraft, Theft, Couzenage, chifely walking in a Fox-turd Gowne, are as hard to bee found out, as the head of *Nilus*, or as an Officer who smoothly licks his yellow dusted fingers, as the Harlot her lippes, and saith I have not sinned, more then some Taylor (stealer) who lookes up to Heaven till hee throw Sathan into Hell hole, protesting hee takes nothing but that which is brought to him, but leaving these digressions upon unrepented, yea unquestioned transgressions, some have a great jealousy of the old Wife her Mother in Law, that shee should bee loose in the haist, and not so good as shee should bee; yea that shee should have a great hand, head or heart in these witchly or spiritly postures, as though by some explicite or implicite compact with Sathan, shee should delude the world by these fascinations, what think you of her?

*Vers.* Charity bids mee thinke the best of her, and forbids mee to judge rashly of her lest I enter into a premunire against God, who is onely the searcher of the Reines; I have no windows into her heart, and for her outward carriage it is so candid square and faire, that I see no cause either in Reason or Religion to suspect her, unless upon some grounding probabilities I could detect her; shee seemes to me to bee so passive in the premises, yea passionate and compassionate in all the passages recited, so strong in faith, so frequent and fervent in prayer, so zealous in her devotions, so sincerely subordinate to all ordinances publick and private, that shee bee any way active in this base businesse, either in maintaining, contriving, confederating, counselling, consenting, or in any way of concealing: I shall not onely say hypocrite

thread,

thread, and that all is not Gold that glisters ; but that shee were a worse shee Divell, yea white Divell for a woman, then *Judas* for a man, whose hypocrisie (like a dunghill under a great snow unmelted) was so long ere it was discovered, *John* 13.

*Scept.* If then neither the old woman of the house have been the Authour of, nor Actor in these motions and molestations, nor any Witchcraft can bee detected, its probable the Wench acts all her self with her owne hands by legerdemaine.

*Verid.* Something shee doth, but not all, for sollid witnesses *omni exceptione majores*, beyond all exception will depose if neede bee, (as I will by these premises lay ten pounds to ten shillings against any Sceptick or *Junior Didimus* that will not believe what I relate) that stooles in the house, sticks out of the fire, Laundryrons out of the chimney have removed of themselves, and other things also, they looking on, and seeing nothing move them more then they see, a voice, a sound, a winde, a noise, a soule in man, or their owne hearts, which they perceive really, though they see nothing visibly.

*Scept.* Then these motions from an invisible Agent, come either from a Witch set a worke by the Wench, or by some others, or else it is the Ghost or Spirit of the dead woman her late Dame which walkes, as I will assure you many in the Towne, and most in the Countrey ere shee was tooke out of her Grave, did believe as their Creed verily and assuredly.

*Verid.* But as a woman being askt by *Bonner*, if shee believed not Christs body and blood to bee in the Sacrament substantially and really? Shee told him it was a substantiall lye, and a reall lye; so I assure you, what ever the Pontificians doate or faigne, or our Vulgars dreame of the Ghosts or Spirits of this man, or that man walking after their deaths in this or that shape, is a very lye, an assured lye; take this from me, yea from Scripture, Fathers, Reason, and Experience assuredly.

*Scept.* But doe you not believe that many strange visions and apparitions have appeared unto men, and have revealed divers strange things unto them, and future events sometimes visible in bodily shapes and formes, are not these the soules of the dead?

*Verid.* No they are not, yet I should give a lye to abundant Histories and to all Antiquities, if I should deny all Visions, for the Author of the Booke of the *Machabees* tells us of two yong men who ap-

peared to *Heliodorus*, 2 *Machab.* 3. 25. 26. of five to *Judas Machabens*, 2 *Machab.* 10. 23. and *Zozomens* Ecclesiasticall Historie relates a fearefull spectar terrifyng *Julian* the Apostate, as hee was consulting with an Oracle (*lib.* 5. *cap.* 2.) and an other in forme of a big woman with a horrid noise in the night terrifying the Antiochians, *lib.* 7. *cap.* 23. and of another appearing to *Apelles* the Painter, whose face hee burned with a hot Iron, *lib.* 6. *cap.* 28. (as *St. Dunstan* is sayd to take the Divell by the nose with a paire of hot pinchers:) yea to reflex from Ecclesiasticall on secular History, a spectar appeared to *Julius Caesar*, as hee led his Army into France, incouraging him by a loud pipe to passe over the River *Rubico*, another to *Brutus*. telling him hee would meete him at *Philippus*, another to *Dionysius* the Syracusan in forme of a woman, as hee fate very solitary in the Porch of his house, another to *Polizelus* the Athenians Generall in the Battle of *Marathan*, where hee was victorious, though it struck him blinde, another to *Athenodorus* the Stoick, which hee dispossessed out of a house in *Athens*, which it haunted; just as the Spirit now doth the house of *Meriday*, and another in the Parish of *Monte*, who by breaking open doores, casting stones, pulling down walls (and the like reakes that our *Greenwich* Spirit doth) troubled and terrified many, and another to *Henry* the third, Emperour in *Hungary* neare *Danubius* in the shape of a black and big *Ethiopian*, another also to *Maximilian* the first Emperour, Anno 1503. in the forme of an Abatesse who was dead; of all which, with many more which I purposely pretermit, for further satisfaction consult with *Camerarius* in his Centuries, *Cent.* 1. *cap.* 70. *cap.* 72. with *Richtberus* in his Oeconomicall Axioms, *Reg.* 2. & 90. *Aretius* in his Probleams, Page 113. *Pliny* in his seventh booke of Epistles (to *Sara*) *Wolfius* in his memorable *Leclius*, *Tom.* 1. *Aventine* in his Annalls (*lib.* 5. *Boiorum*) *Artunus* in his first Section of the History of *Milaine*, together with *Plutark* in his *Brutus* and *Dion*, *Suetonius* in his *Caesar*, with others, all which instances doe not onely confute and confound the ancient Saduces, who denyed that there were either Spirits or Angells, *Acts* 23. 8. *Matth.* 22. 23. yea conceited God himselfe to bee corporeall (according to *Lorinus*, in *acta* *cap.* 23. 8. *fol.* 869. from *Chrysostome* and *Oecumenius*) and not a spirit, denyng also the Holy Ghost (according to *Hierom* in *Matth.* 22.) to bee a spirit, or to bee any person in the Diety, nor doe they onely muzz-



zle the mouth of Atheisticall Politicians, who with that *Trismegistus*, in Saint *Augustines* City of God (*lib. 3. cap. 23.*) hold that there be no reall or substantiall Divells; but onely the *Furies* and *Erinnis* of wicked consciences; but also some neotorick and moderne Fantasticks and Scepticks, who conceit all to bee meere fantasmes and delusions in this kinde, and no more to bee credited then the fictitious *Tritons*, *Gerions*, and *Chimeras* of the Poets, yea of no more credence then the old Wives Tales of King *Oberon*, and Queene of the *Fairies*.

*Scept.* To deny all Apparitions of spirits which the Disciples themselves feared, when they saw Christ walking on the waters, (*Matth. 14. 26 Marke 6. 46.*) were to deny plaine Scriptures, for they thought hee had beene a spirit; for I believe the Relation of *Suetonius* in the life of *Nero*, that after that *Truculent* Tyrant, had butchered so many noble Senators, made Bonafires of so many Christian Martyrs, put to death his Master *Seneca*, when hee was 114. yeares of age, crucified *Peter* and *Paul*, and unripped the bowells of his Mother *Octavia*, with other such barbarous cruelties, that hee was not onely racked and tortured with his owne guilty conscience, and terrified with agonizing feares in his dreames, as were *Caligula* his Successor, *Herod* after his assassinations of the Bethleim Infants, and Jewish *Synedrims*, *Alexander* after the murder of *Clitus* *Philip* after the butchering of his innocent sonne *Demetrius* (and our bloody Boare *Richard* the third, after his murdering of his Brother and Nephewes in the Tower by *Tirell*) whose pannick feares and terrours in the guilt of blood, are more largely related by *Patricius*, in his booke of a Kingdome, *lib. 5. tit. 8. pag. 313.* and by *Strigelius* in his Ethicks, *lib. 1. pag. 6. 7. 8.* and in his Comments on *2 Sam. 13. pag. 9. & pag. 155.* but I believe also the Relation of the same Authours, that hee was so whipped, and scourged, and scorched in his flesh, as with hot brands, with a spirit in the shape of his Mother, that as *Balthazar* consulted with his Magitians in the like pannick feares, *Dan. 5.* hee used all the helps hee could by Magick to appease as hee thought her angry Ghost; neither have I any reason to contradict the received Relation of that terrible Vision of an ugly man in bulke like a Gyant, appearing in the night to *Pisistratus* the Tyrant, thundering to him what hee found true, that *nemo Improbis, non suis poenam*, no wicked man must escape unpunished; yea

for all this I perswade my selfe, many conceit they see or heare spirits, when there is no such matter.

*Verid.* That is certaine, for in the guilt of conscience, *Theoderick* a cruel King of the Goths, thought hee saw the bloody head of *Symachus* which hee had cut off, to gape with open mouth upon him, when onely the head of a great Fish was set on his table, by which Guilt of Conscience some have strangely discovered their owne murthers, as many notorious Villaines have beene discovered by others, of which many instances may bee seene in *Gualters* Homilies upon *Luke*, cap. 12. pag. 324. as also *Bucholcerus* his Chronologies, pag. 59 chiefly in *Melancton in locis Manlii*, pag. 290. 308. Sometimes withall, the senses are mainly deluded, as the Moabites thought the waters were dyed with the blood of the Israelites, when it was onely the Sunne which shined upon them to a waterish rednesse, *King*. 3. 22. 23. But chiefly melancholy men, Bedlam Birds, and frantick persons, by the tumultuations of malignant spirits, distemper of their braines and fascinations of Sathan fishing in a troubled water (as his Profelites since in these streames in Church and State which themselves made) doe not onely conceit themselves to bee oft strangely metamorphized Creatures into Birds and Beasts (which was *Nabuchadnezzars* Case, *Dan*. 3.) yea into Urinals, Glasses, and the like (of which abundant instances are given by *Gallen*, *Avicen*, our Doctour *Bright* and *Burton* in his love Melancholy) but sometimes they thinke they see Spirits and Spectars, yea that they themselves are Divells, as *Bessus*, and those who murdered *Ibicus*, thought chattering Swallowes to bee their Accusers, as *Plutark* hath it, *desera nimis vindicta*; besides those who have beene long sick, and bedrid, or distempered in their braines with swimings and vertigoes (chiefly our new Seekers and braine sick Enthusiasts) especially (according to *P. Eginet* lib. 3. cap. 16) those who are oppressed with the Ephialtes, or Night Mare, or riding of the Witch, as vulgar people call it, are most deluded with seeming Spectars and Apparitions, of all which reade for further satisfaction *Aretius* his Probleames, 1000 113 circa firem.

*Scept.* But since not only the vulgars as strongly conceit that these Spectars, and visions which have been so oft discerned in the visible shapes of this or that man or woman deceased, are the very persons or ghosts of those whom they so lively represent: but they are so held

held by the tenents, and opinions of all the learned Jesuits, Priests, and Schoolemen: yea by the determinations of their Councils of Trent, of Constance, and else where, as resolutely as other Counsels at Rome, (a) Carthage, (b) Laodicea, (c) Antioch, (d) with their Clemens, (e) Anacletus, (f) and Caius (g) determine, and ordaine Exorcists to adjure them, to know their errands, and to conjure them downe. I pray you, according to your various readings, satisfie me from Scripture grounds, and consent of antiquity what they are? and from whence they proceed in the affirmative? and why they are not the spirits or ghosts of the dead, according to the vulgar error, if it be an error.

(a) cap. 3. & 7.

(b) cap. 4. & 5.

(c) cap. 24 & 26.

(d) cap. 10.

(e) epist. 5. ad Iacobum.

(f) epist. 1.

(g) epist. ad felicem

*Verid.* First to remove the mists and clouds which have so long dazled and darkned the blinde and superstitious Plebeians: that these walking, or talking spectars in humane shapes, are such men and women really as have been dead and buried: this is not only a fiction unprobable, but impossible, for these Reasons. First, to hold they are the soules of the dead is false: for the soules of the Saints are in the hands of God, to whom they are commended, *Psal.* 31. 5. Now who shall take them out of Gods hands, this were, as the Proverb is, more then to take or pull away *Hercules* his Club, *Ioves* Scepter, or *Neptunes* Trident, which the Pagans held impossible. Secondly, they are departed in peace: as *Simeon* Prophesied, *Luke* 2. 29. *Syracid.* 3. v. 3. 4. now who can disturbe this Peace, to bring them from Heaven to earth again? Thirdly, they are bound up in the bundle of life, *2 Sam.* 25. 29. and who shall loose and unbundle them? Fourthly, they are in Paradiſe with the soule of Christs penitent fellow sufferer, *Luk.* 23. 43. and of *Lazarus.* *Luk.* 16. 22. where being in *refrigerio*, in fruition of joy, though not in fulnesse till the Resurrection, according to *Esdra* lib. 2. cap. 7. v. 51. 52, 53, and *Masculus* on *Math.* cap. 9 & cap. 27. fol. 641. How can this joy be interrupted, by their activities here on earth againe, in such labours from which they have for ever rested, *Revel.* 14. 13. Now as these spectars are not the soules of Saints, much lesse of the wicked: for the day of their visitation being neglected in which they should have wrought out their salvation: *Luke* 19. 42. 44. their soules are in-

closed



closed in Hell, out of which there is no jayle delivery, *Psal.* 55. 16. as the cruel rich Churle experimented, *Luke* 16. 22. their death feeds on them, *Psal.* 49. 14. yea the worme ever gnawes them, *Marke* 9. 49. to which Poets alluded by the Eagle and Vulture ever gnawing on the Livers of *Titius* and *Promethews*, in their *Avernus* or *Tartarus*, as the Tree falls so it lyes, whether to the North or South, *Eccles.* 11. 3. and as they go downe to Hell, *Psal.* 9. 17. with *Corah*, *Dathan*, and *Abiram*, *Numb.* 16. 31. *so ex inferis nulla redemptio*, there is no redemption out of Hell, its *reductio per impossibile*, they shall never see light more, *Psal.* 49. 19. Thus if the soules of the godly would not return to the Earth if they could; nor the soules of the wicked could if they would, how then after the seperations from their bodies can they walke heere any more?

*Scept.* Then it is their bodies which walke.

*Verid.* Bodies to walke without soules, this were but like a Puppet Plays motion, or as though Millstones & Mountains should walk, or Trees in *Jobthams* Parable, *Judges* 9. or any other things inanimate; but to take you from this conceit, the bodies of the Saints are a sleepe in the Lord, as its sayd of *David*, *1 Kings* 2. 10. and of *Solomon*, *1 Kings* 11. 43. as also else where of *Asa*, *Ezekiab*, *Jehosophat*, that they sleepe with their Fathers, they go into their Graves as into their beds, *Esay.* 57. 2. they enter into the sleeping chambers of death, and the doores are shut upon them, *Esay.* 26. 20. and who shall awaken them out of this sleepe till the last Trumpe, *1 7<sup>th</sup> beff.* 4. 16. at what time, *v.* 17. they shall bee caught up in the cloudes to meete the Lord in the Ayre, and to bee ever with him (not on Earth for a thousand yeares as our new Seekers and arch Hereticks dreame) but in the Heavens (which are Gods Throne) where a place is prepared for them in Gods House, where are many Mansions, *John* 14. 2. not in Earth, which is his footstool, much lesse shall the bodies of the wicked kept in the shackles of the Grave, as Prisoners in Newgate for Tyburne, till the Resurrection for Hell returne, till that time prefixed of God any more to the Earth, or to their forsaken houses, *Job* 7. 10. they shall rot and perish in the Grave, the eye which saw them shall see them no more, *Job* 20. 7. 8. there shall they bee tyed as guilty fellows for execution with the chaines and cords of their sinnes, *Prov.* 5. 22. their memories shall rot, *cap.* 20. 7. their hopes and expectations shall perish, *cap.* 11. 8,

Secondly,



Secondly, if the dead walke on Earth, its either by Gods command, or by their owne private motion, not by any mandate from God, of which the Scripture is altogether silent, *ne griquidem*, and according to *Tertullian*, *quod non habet, ignorat*, what it hath not, it is ignorant of, *quod non iubet, prohibet*, what it commands not, it prohibits, what it affirms not either directly, or by consequent, it denies; now it is so far from allowing or teaching this walking of men or their spirits, that it directly contradicts it, *Luke 16. 26.* as a thing impossible: hence then as its a shame for a Lawyer to plead contrary to all Lawes or booked Cases; is it not more shamefull for a Christian, much more a Divine, to affirme any thing thats not revealed in Scripture, *Heb. 1. 1. 13. E/ay. 8. 10.* which being not of faith is sinne, *Rom. 14. 23.*

And if God neither command nor commend this walking of dead men, much lesse can they walke or talke of themselves, without God, no more then dead Lyons can roare, dead Asses brey, or dead Images speake: Without the impostures of Divells and Fryars, since even Sathan himselve, the cunning Artificer and Contriver of these delusions, is chained as a Mastiffe, and grated as a Lyon, in all his powers subordinate unto God, as appears in his reference to *Job, cap. 1.* and the Gaderens swine, *Mark 5.*

Thirdly, Since *finis & bonum convertuntur*, nothing comes from God, whose end is not good as well as meanes their walking were frivolous, and to no purpose, since wee are absolutely prohibited from any commerce with spirits, *Deut. 18. 10. 11.* and from consulting with them, as leaving the living for the dead, *E/ay. 8. 18. 19.*

*Scept.* But did not the Witch of Endor raise up *Samuel*, really with whom *Saul* consulted, and so consequently, why may not others appear in their visible shapes as well as *Samuel* after their deaths, *2 Sam. 28.*

*Verid.* I know all the Rabble of Schoolemen and Jesuites affirme *Samuels* reall resuscitation, bewitching the vulgars to believe that the dead appeare out of Heaven, Hell, and Purgatory, to bring the living newes of their estate, which golden dreame fills their coffers with gold, and brings golden Gudgeons to their spread net; yea catcheth many silver feathered Woodcocks; but they catch at shadowes and Sathanicall shewes for *Samuels* substance: For first, if God would neither answer *Saul* by Dreames, Visions, Prophets, *1 Sam 28. 14.*

15. 16. is it probable that hee would answer him by *Samuel*, at the mediation of a Pythonist, a Vassaile and Slave to the Devill, v. 7.

Secondly, would God permit *Samuel's* practise in answering *Saul* to contradict his owne precept, prohibition of inquiring ought of the dead, *Levit. 20. 27. Dent. 18. 11.*

Thirdly, the reall *Samuel* would not make a lye, telling *Saul* that the next morning hee should bee with him, v. 19. that is in a blessed and beatificall condition, when indeede being *felo de se* in a desperate condition his owne selfe murtherer, 1 *Sam. 31. 4.* with other murtherers hee had no title to eternall life, 1 *John 3. 12. 13.*

Fourthly, I say with *Tertulian*, *absit ut anima cuiuslibet iusti*, God forbid that the soules of any Saints, much lesse of the holy Prophets should bee in the power of *Sathan* to call them from Heaven at his pleasure.

Fifthly, I say with *Peter Martyr*; if *Samuel* was raised, it was either by the will of God, and *Samuel's* voluntary consenting, or compulsively by art magick: the first it was not, because God prohibites such consultations with the dead: theretore to affirme the second were impious and blasphemous.

*Scept.* But if the true *Samuel* was not raised by the Witch: what was it then which appeared to *Saul*?

*Verid.* It was a personated Histrionicall *Samuel*, a deluding Malignant spirit in the shape of *Samuel*, just as *Cornelius Agrippa*, that great Conjuror brought the shapes of *Hellena*, *Achilles*, *Hector*, and *Alexander* upon a Stage before *Charles* the first; and this is the opinion of *Cyril*, lib. 12. in *Iohan. cap. 36.* of *Theophilact.* in cap. 8. *Matth.* as also of *Athanasius*, and *Chrysostome* alledged by *Iulianus Cent. 2.* and by *Diatericus dom. 1. Trinit. part 2. observ. 1.* yea of *Augustine* in his questions of two Testaments 27. to which even Pontifician Canonists Consent in the second Booke of *Decretalls: Causa, 26 q. 5. cap 14.*

*Scept.* But if it were not the reall *Samuel* which appeared: why is he called *Samuel*?

*Verid.* *Augustine* in his Epistle to *Symphician*, tels us, just as the curious Picture of such and such a Man, Woman, Bird, Beast, or Fish, drawn by some curious *Zenxes*, or *Apelles*, hath their names, as we use to say, this is *Hector*, this *Cesar*, this *Cicero*, this *Salust*, this *Augustine*, *Hierom*, this the flood *Simois*, when they are but so limmed

med, or pencild : as also this is Rome, this Millaine, this Venice ; when we see them in the Mapps of *Ortelius* or *Mercator*.

*Phil.* But they tel us these spectars that they are the souls of such and such Men.

*Verid.* So a counterfeit voice told fond *Celestine* that he should resigne his Popedome to *Bonifase* : so it goes by Tradition, that a voice told the late Mr. *Crasshaw* of the Temple, or old *Muncy Duncy* of St. *Johns* in Cambridge, that they should goe to Geneva to preach the Gospell. *Chrysostome* on Mathew Hom. 29. tells us what credit we are to give to the Devill, and to his tellings in such cases, who is (not as the countrey Minister read it a Lawyer) but a lyar from the beginning, *John* 8. 44. and as the Father of lyes teacheth his æquivocating Jesuits, Monks, and Fryers, and all his artifizing Gasmans, and Profelites, their lying tongues better then their Latine tongues.

*Phil.* From whence we have the phrased, *hic frater, ergo mendax*, he is a Fryer, therefore a lyar, : a Jesuite, therefore a Jebuiste. But to satisfie me further : that which appeared unto *Saul* was so like *Samuell*, that what could it be else, but *Samuel* ?

*Verid.* And I pray you have you not read how like a Cooke was to the Father of *Pompey*, *Lentulus* to *Metellus*, *Ninus* to his Mother *Semiramis*, the two Twins of *Proconesia*, and of *Hipocrates* one to another, both in *Plimny*, (a) *Solinus*, (b) *Diodorus*, (c) *Iustin*, (d) and *Valerius*, (e) as also that *Cn. Pompeius* was so like great *Alexander*, (f) a yong man so like *Augustus*, that the jest was the young mans Father had oft beene in Rome, and in *Casars* Court ; and that yong *Sporus* was so like *Sabina*, *Neroes* Empreffe, that *Nero* made him be cut, and used him as a woman (g). And in our later times, a yong man in the Court of *Francis Sfortia* the Duke of Millaine, in his light armour, sharp voice and jesture, so like the Duke, that by the common voice of the Court he was called a Prince : the like similitude was betwixt *Sigismund* and his jesting Foole *Marchisne*, betwixt *Oporinus* the Printer, and *Albert* the Marqueffe of Brandburge ; and many that you may read of more at large, mentioned by

(a) lib 7. cap. 10. 12.

(b) cap. 4. Poli.

(c) lib. 3. de Fab. antiq.

(d) lib. 1.

(e) lib 9. c. 15.

(f) *Plutarch* in vita.

(g) *Zephilinus* in *Nerone*.

- (h) *lib. 9. cap. 15.* *Fulgosus*, (h) *Valerius*, (i) *Sabellicus*, (k) *Stobaeus*, (l) *Boccace* in his Booke of excellent Women, (m) *Polyanus* in his Stratagems, (n) and *Polibius* in his Histories. (o) All as like one another, or more like, then Sathans assumed shape to *Samuel*; yea as one egge, one star, and one Pile of grasse to another: I my self am able to speake to this purpose that some 30 yeaes since, I have been often in the streets tooke for

Mr. *Crashaw*, when he was Preacher at the Temple, and I at Saint *Brides* in Fleetstreet.

*Scept.* But Sir, these you recite were living, and had the lively fresh colours and lineaments of nature: but *Samuell* was dead.

*Verid.* Therefore it was more easie for Sathan to represent his shape, though not absolutely in a perfect symetry, yet if in any proportion *Saul* might thinke, wherein *Samuel* was defective of his living shape, it was by the soyling of the Grave, in which he had so long layd.

*Scept.* Yet it seems strange to me, that so wise and sagacious a Politician as *Saul* was, should neither by shape, jesture, nor voice, discern this counterfeit *Samuell*.

*Verid.* To open your eyes with a little Historical Collirium: was it not as strange, that one was so like *Alexander* the son of *Herod* whom his Father slew; that he was taken and saluted as King in *Iosephus* his antiquities? (p) another in *Leunclavius* his Annalls of the Turks, (q) and in his Pandects, (r) so like the great Sultan deceased in *Romania*, that he drew to him a great Army, siding with him for the Turkish Empire: another in *Melanctons* Chronicles (s) so like *Constantine* deceased, that he put *Michael* the Grecian Emperour to much trouble and losse in divers fet battles: another in the Annalls of *Flaunders*, and in *Munsters* Cosmography (t)

called *Bertrand* a French man, so like *Baldwine* an Earle of *Flaunders*, which was a Prisoner in Constantinople, that all *Flaunders* for a time flockt to him. as their Earle and Lord, broke out of Prison: another both in *Cuspinian* (v) and *Tacitus* (w) a base bondslave to

*Agrippa*



*Agrippa* that was flaine, so resembling him in shape and phisiognomy, that he embarked all the Roman Empire in Civil Wars; pretermittting all the bloody broyls stirred up in Theffaly and Macedonia, by a counterfeit *Pseudophilip*, in *Florus* his Epitomes of *Livies Decads*, (x) the distractions wrought in Rome by one resembling *Nero*, twenty years after his death, (y) in Persia by one *Smerdis* resembling the deceased *Smerdis*, the sonne of *Cyrus*, and brother of *Cambises*, in *Justin*, (z) and *Herodotus*, (a) and in the Cities of *Marchia* by a *Pseudo-Wolmar* a base Milner by his resemblance of the old *Woldemar* deceased, fully registred by *Peucer* in his Chronicles: (b) and in a private Family by one *Martin*, a French man, long admitted for a Husband though a counterfeit Knave, mentioned by *Cognatus* in his Narrations, (c) and *Neander* in the end of his History, (d) with others graphically set out in their true colours by *Tholosanus* in his Common Wealth, (e) all consening and deluding the World with their counterfeit shapes and resemblances, as much as the *Ender Witch* deceived *Saul* with her imaginary *Samuel*, or as *Jannes* and *Jambres* deluded *Pharoah* with their counterfeit serpents, or as *Apollonius Thianens*, and a Witch called *Lamiah*, (f) consened *Mennippus* a yong man with a counterfeit banquet, as *Zenxis* deceived Birds in *Pliny*, with painted (g) grapes.

*Scept.* Now that you reflect on *Jannes* his Serpents, were they not reall Serpents?

*Verid.* Though I know that both *Theodoret* in his Questions on *Exodus*, (b) *Philo* in his booke of *Moses*, and *Augustine* in his third booke of the Trinity, as also *Aquinas*, *Tostatus*, *Burgenfis*, and *Lyra*, hold that their Rods were truely turned into Serpents like the Rod of *Aaron*; yet I hold them no more reall serpents, ther what we have discussed to bee reall *Samuel*, but onely with *Iosephus*

(x) lib 49 50. 52.

(y) apud Tacitum lib. 18. pag. 587.

& Cuspinian in vita Neronis, pag.

26.

(z) lib. 1. pag. 23.

(a) in Thalia, lib.

3. pag. 90.

(b) lib. 5. pag. 60.

(c) anno, 1559.

lib. 8.

(d) pag. 23.

(e) lib. 7. cap. 18.

pag. 498. 499.

(f) apud Philostr.

lib. 4. de vita

Apollinariis.

(g) lib. 53. cap. 11.

(b) quest. 18.

(i) *lib. 2. Anti-*  
*quit. cap. 15.*

(k) *lib. de anima.*

(l) *lib. 2. adversus*  
*Jovinian.*

(m) *in 2. Episto-*  
*la. ad Timoth.*  
*cap. 3.*

(n) *1 King. 17.*  
*21. 22.*

(o) *2 King. 4. 34.*

(p) *Act. 9. 40.*

(q) *Act. 20. 10.*

(i) that they did creepe in *speciem verorum* in shew and likenesse of true serpents, and with *Tertullian*, (k) that *Mosis veritas magorum devoravit mendacium*, *Moses* his truth devoured the lyes of the Magitians, and with *Hierom* (l) that *Imitabantur signa quae faciebat Moses*; and I hold their acts with *Ambr. (m) commentitiam emulationem*, were in a feigned emulation, no creatiō of real serpents, which according to *Rupertus*, *solius divina potestatis est*; yea according to al Orthodox Divinity is the sole and proper work of Gods omnipotency, not communicable to Angels, men, or Divells, no more then to create any thing *ex novo, vel ex nihilo*, of nothing, in nothing, or to raise up a *Samuel* or any other dead

man, without such immediate power as the divine essence gave unto *Elias*, (n) *Elisba*, (o) *Peter*, (p) and *Paul*, (q) extraordinarily to raise the dead very seldome and sparingly.

*Scept.* But I pray you since its certaine that the dead have beene raised since the times of the Prophets and Apostles, as also that strange Miracles have beene done; what shall wee thinke of them, whether for the matter they have beene done at all, or onely feigned by fabulous Historians, or if done I desire to know the manner how, and by what power they were done?

*Verid* That we be not confused, first shew me what dead since the Apostles Times you have read raised, and by whom; then give mee some hints of these which have gone, and doe go currant for Miracles.

*Scept.* To improve in the first my poore Historifyings, besides *Enoch* and *Elias*, who I am sure as Types of Christ ascended into Heaven, both in their soules and bodies, and such as are truely Historified or feined to have vanished out of the eyes of men, without any visible death or buriall, as that *Aristeus* in *Herodotus lib 4* and that *Romulus* the founder of Rome, who vanished from the Roman Senate in a great storme neare the Lake of *Caprea*, as also that strong Thiefe *Cleomines*, who was never found saith *Sabellicus, lib. 1. cap. 8.* after hee was shut into a strong and close prison: I have read of a yong boy raised by St. *Martin*, who dyed in his absence in the house of St. *Hilary*; as also by another by the sayd *Martin*, who hanged himselfe,

himselfe, of *Musomus* and *Chrysanthus* raised out of their Graves by some Bishops of the Counsell of *Nice* to subscribe to some Orthodox Articles, as also of one *Ovo* a boy revived by the prayers of *Vulfran*, as also of one *Evarard* a Knight of Germany, who after his departure revived, and told what strange things his spirit had seene in Hierusalem, in *Lumbardie*, in the Tents of *Saladine*, and else where: the like being recorded by *Fulgosus lib. 1. cap. 6.* of one *Stephen* a noble Roman dying at Constantinople, with many more in the like nature, what doe you thinke of these?

*Verid.* I thinke of them as of the lying Miracles recorded by unsure *Strius*, *Metaphrastes*, *Abdias*, and other Popish Fblers, to bee of such Authority as the Transmutations in *Ovid*, and the Transmigrations of *Pythagoras*, since they have no better Authours then *Gregories* Dialogues, *Severus*, *Sulpitius*, *Nicephorus*, *lib. 8. cap. 23.* and such Fblers as may vie it for the whetstone, and lesse credit I give to all these fabulous Relations of *Volateran*, *lib. 16. & lib. 22.* *Anthrop*, of *Pliny*, *lib. 7. cap. 22.* of *Valerius*, *lib. 1. cap. 8.* of *Fulgosus*, *lib. 1. cap. 6.* of *Diodorus*, *lib. 1. cap. 2.* of *Antiquities*, of *Celins* in his Auncient Readings, *lib. 8.* of *Macrobius* in his *Scipios* Dreame, and others who have dreamed, of the Resuscitations of *Tindareus*, *Heracles*, and *Aesop* the Fbler, of *Pamphilus* the Schollar, of *Plato* after his ten dayes death, of *Isis* the sonne of *Orus* slaine by the Titans of innocent *Hipolitus* raised by *Neptune*, after his cruel Father *Thefus* had rackt him in peeces, of *Gabiennus* one of *Cesars* Captaines, after his throat was cut by *Sextus Pompeius*, with abundant others, scattered in the aforesayd Authours, and of one in *Sabellius*, *lib. 10. cap. 8.* *Æneid*, who was raised by *Asclepiades* at his very Grave, else *montisunur Poeta*, the Authours are not grave enough to bee believed, as indeede they are not, for to tell you truth, I have perused the Ecclesiasticall History of *Eu-sebius*, (r) more Authentick then either *Socras*, *Zozomen* *Evagrius*; or any of his fellows: as also some of the Fathers, *Clemens Alexandri-nus*, (s) *Epiphanius*, (t) and *Irenæus*, (v) as also the Germaine Centuries, (w) and *Osiander* their

(r) *lib. 1. c. 13.*  
 & *lib. 3. cap. 1.*  
 2. & 25. & *lib. 9.*  
*cap. 1.*  
 (s) *Strom. lib. 2.*  
 & 3.

(t) *lib. 1. Tom. 1. Hom. 20.* (v) *lib. 3. adversus heres. cap. 3.*  
 (w) *Cent. 1. lib. 2. cap. 10.*

Epitomizer,



(x) *lib. 2. Cens. 1.*  
*cap. 33.*

(y) *lib. 2. c. 1. 40.*

& *lib. 4. cap. 7.*

(z) *lib. 3. cap. 2.*

Epitomizer, (x) yea even *Nicephorus* himselfe, (y) and *Egisippus*, (z) who all of them occasionally have reflexed on the chiefe acts, lives, and deaths of the Apostles; chiefly of *Peter*, *Paul*, *Thomas*, *Mathew*, *Matthias*, *Andrew*, *James* the elder, *Iohn*, *Bartholomew*, and the rest, some touching on the act of one, some of another: and I professe, excepting *Suidas*, who relates that Saint *Iohn* revived his Hostesse *Drusiana* after his returne from exile (*Domitian* being dead) not any one of them, except these being recorded in Scripture, make mention of any one revived by them from death to life; and is it likely

then this vivifying power was given to Saint *Martin*, Saint *Vulfran*? or any such their imaginary Saints, much lesse to *Asclepiades*, or *Apollonius*, or any of the Pagans, or to a Popish Priest, or Papi- zed Saint, as ordinarily in *Dalvortius*, who rakes up the dung and filth of all other Legends, as their least petty Miracles which they day- ly cry up.

*Sept.* Then you give no credit to the Legend of St. *Dominick*, that he raised up three dead men within the Walls of Rome, and for- ty at a clap, that were drowned near Tholous,

(a) *Tie. 23. cap.*

1, 2, 3,

(b) *pag. 94. part 2*

(c) *pag. 348, 349,*

350.

though recorded by *Antoninus* in his Chroni- cles (a) and the French *Ribadineira*, in the lives (or the lyes) of his Saints, (b) on which the French *Morney* reflexeth to their just oblo- quy in his Mystery of iniquity.

*Verid.* I believe it verily, as very a lye, as that the Birds stretcht out their necks to receive a blessing whē Saint *Anthony* preacht, and that Christ and the Virgin *Mary* sent an An- gell to him to come to them to Saint *Maries* Church at Affize in I- taly, where they stayd to speake with him, or that Christ so printed his five wounds in the body of Saint *Francis*, that hee was tipicall Christ, or that a shining Starre was on the forehead of Saint *Demi- nick* as soone as ever hee was baptized, by which hee was the light of the World as well as Christ, or that Saint *Vincent Ferrer* preaching in Spanish was understood of numerous strangers, every one of them in their owne language, or that Saint *Anthony* of *Padua* his Ser- mons



mons being refused by Hereticks, preacht to the *Fishes*, who all peerk't up their white heads to heare him, and bowed them downe to thanke him when hee called them Brethren, or that Christ in the presence of his Mother and Angels espoused *Katherine* of *Sienna* with a Ring of Gold, and foure Rich Stones in it; or that *Osbo* being to receive the consecrated *Host*, his naked body in his sick bed opened, and it leapt into his side: all which I believe as I doe the Chastities of Nunnes and Fryers, when at the dissolution of the Abbies there were detected so many Sodomites, *Catamites* Priests of *Priapus*, and Nuns of *Venus*, though all averred as well as the reall appearing of *Samuel*, or the raising and walking of the dead; though these nasty dunghill Legends, and many such are covered over with the snow of a seeming truth by the same *Anthonine*, (d) and *Rabadaneira* (e) as also by *Vincentius* in his Historicall Glasse or Gloffe, (f) and by *Walsingham* (g) and *Bonaventure* in his Chronicle, and other Legendaries.

*Scept.* As my little taper added to your sunne, I will acquaint you with my conceptions, that some divulged to bee revived from death were never dead, but suffered some *deliquium anime*, faintings of the soule and spirits as they are called in lying long seemingly dead in some Apoplexies, Palsies, falling sicknesse, and some women in the disease of the Mother, in the pains of suffocation and strangulation of the Wombe, and in *Epilepticks*, have beene thought dead two or three dayes, some for seventy houres, yea some have beene carryed out to bee buried, and some have beene coffened and intombed; when by reason of the intensivenesse of cold, and the weakness of naturall heate, neither by pulse nor respiration, or any symptoms, any life hath beene thought to bee in them: now its probable the reviving sometimes of such as these, hath beene cryed up amongst the Papists for a greater Miracle then the raising up of a supposed *Samuel*, by the Witch of *Endor*.

*Verid.* All that you say is so certaine in this kinde, that abundant

D

Instances

(d) *Part.* 3.  
*Lugd.* 1543. tit.  
23. cap. 14. sect.  
4. 10. 19. fol. 180.  
to 188. & tit. 24.  
cap. 7. & pag.  
384.  
(e) *bidem part.* 1.  
pag. 135 to pag.  
443. & pag. 384.  
563.  
(f) *Lib.* 3. cap.  
97.  
(g) *Ypodigma*  
*Neustria, Anno,*  
1215. pag. 55.

- (b) *Lib. 2. cap. 3.* Instances and Examples are given to comment it, historified both in men and women, by *Lemnius* in his hidden Miracles of Nature, (b) by *Cassper Dornavius* in his Phisicall discourse of Apoplexies, by *Cornarius* in his rare and admirable Histories, (i) as also by *Iusitanus*, (k) chiefly by *Schenkins* in his Medicinable Observations (l) in his second booke, (m) and in the 288. and 289. observations of his fourth booke, pag 684. 683. 687. these with *Felix Platerus* and other Physitians, giving cautions in these
- (i) *Hist. 14. pag. 47 48.*
- (k) *Cyrat. 23. cent. 4.*
- (l) *Tom. 1. observ. 150. pag. 175.*
- (m) *Observ. 17. 33. & observ. 19. pag. 40.*

cases and diseases, not to bee too hasty to bury such, though seeming-ly dead, and by burning old Rags and Feathers, and holding them to their noses, as also by setting a glasse brim full of water on their bare breasts to try the least motion of the water, and by the least beating of the pulse or breathing, to discerne any rellicks of life ere they bee hastily interred.

*Scpts.* I remember *Thuanus* in his History, *lib. 22. pag. 666* recites a strange living dead man, *Anno 156* called *Lewis* in the combustion betwixt the *Guilphs* and *Gibelines* in Italy, one siding with an Emperour, another with the Pope (as some since with a King and Bishops, some with Senators: being shot in the neck, and earth light'y throwne on him as dead, the next day revived, as hee was all squalled with blood and mire; yea our own Hidropoet *Taylor* in his Travells to *Hambrough*, tells us of an ungratefull Gentlemanly Thiefe tooke downe from the Gallowes (in a Moone light night where hee had hung all day: by a Carter and his Sonne, who being supped and lodged by them that night, and paying his yong Host and bedfellow with the stealing of his money and cloathes, and his old Host with his best Horse stolne out of his stable, being by them pursued and apprehended againe, was hanged by them just in the same place and posture where they first found him.

*Verid.* That Thiefe, as more cunning then *Cacus* or *Scyron*, or our late *Mumming, Ratsey, or Claverill* (like Pictures, Peacocks, painted cloaths, Bells, and Bacon) was much better for hanging, like one *Hogg* which the Lord *Bacon* hanged to make him Bacon. claiming kindred of him; but wee neede not go so far as *Hamburge* in this kinde, if it bee true which is reported of a drunken Player, act-  
ing

ing ever the Clowne or the Vice, buried in his deepe, dead, and drunken sleepe in a great plague; and of a woman who was so dead drunk, that shee wakened not till the earth was throwne on her Coffin, and shee askt if there were any good Ale to bee had in that new World: some also have beene reported dead, like that *Redivivus Briza*, who were not dead, as I have read my selfe in print, mangled by the Irish Wolfe, called Rebell; and I was glad to heare it, when I was oft told of my divulged death.

*Scpts. Ast non mittenda seria ludo*, leaving those Jocoferious passages: If any Spectars have been seen, so lively representing the shapcs of the dead, in voice, colour, Lineaments, and proportion, that they have been as strongly conceited to be persons male or female long since departed, as *Saul* conceited the Witches Spectar to be *Samuel*, or *Isaack Jacob* to be *Ejan*: in such and the like impostures or delusions, or in any such molestations of houses or Persons possessed, obsessed or troubled. as now *Merridays* house in *Greenwich*, and many Nunneries, and Monasteries, as I have read of in *Lonicers Theatre of Examples*, and in all the Pageants that Sathan by himself, or his Witches, Wizzards, and Magitians have acted to admiration in the Earth, Seas, Aire, Elements, or in, on, or by Creatures animate, or inanimate. I pray you improve you Historicall Philosophicall, and Theologicall knowledge, to discover Sathans Powers, Pollicies, and Postures; in his Visions, Apparitions, Oracles Miracles, Auguries, Prophecies, Revelations, and diversified disturbances of Men, Beasts, and all sublunaries, by his owne immediate might, and malice, and by his Agents, and Instruments of all sorts.

*Verid. Magnum opus aggredior, & que non viribus istis conveniunt, nec tam senilibus annis*: You set me more then an Herculan task, and too heavy for my aged shoulders: yet as some stearnly censure me to have a youthfull wit and memory, which indeed is my best treasury, I will rub up these old readings for your satisfaction, which in my painfull youth I lodged in my Magazine: and herein as I have a large Champion to walk in, and a vast Ocean to saile in; I will first shew what may be done to admiration without Sathan. Secondly what, and how, by Sathan. Thirdly, what he and his agents cannot doe, in his limmitted power. Fourthly, his impostures in what is done by him or his: Positively in themselves, and Comparatively paralleld, with Gods owne power in, and by his Prophets,



and servants, and in the prosecution of any of these, Hawk-like I seem to fetch a large compasse; yet at last, I hope to flye up to the head, and to pronounce what you desire, for to satisfie the greatest curiosities in mysticall knowledge, with pleasure and profit. To prosecute all which in order, method being the mother of memory.

First, many strange and admirable things may be done by naturall magick, as its called by application, of naturall causes with effects; as also by sympathies and antipathies; as also by Art, and artificiall instruments; as also by Legerdemaine, and slight of hand, as I have seen by some Gypsies and Juglers; as also by the knowledge of the Optricks, and by the Mathematicks, as I shall by degrees give you instances of all these, without any unlawfull Magick; for you must know that the word *Magus* a Magitian, as also *Magurus*, like the word Sophister and Tyrant ere abused, were not so odious and hatefull at first, as now they are, as may bee gathered

(a) *Lib. de Magia.*

(b) *Lib. de demonibus.*

(c) *As Nilvns id est Molitor Volans, Lepus Levi-  
pes, Vulpes Volans,  
Culumba Colens, Lumbos,  
Ferrum a feriendo  
cum aliis infinitis.*

from *Proclus* (a) and *Pellus*, (b) for these were counted and called Magitians as knew not occult and hidden causes of things, and how to apply these Vertues, latent in nature, and unknowne to vulgar capacities to admirable effects, and such a Magitian was *Adam* in his Innocency, who was able by his created faculties to give names to al the creatures, better thē *Varro*, *Nonnius*, *Isidore* or any mortall man since, according to their Natures, (c) yea better thē *Moses* or *Daniel*, though the one learned in all the learning of the *Ægyptians*, the other of the *Caldeans*, yea better then *Solomon* himselfe, whom

*Iosephus* in this nature makes a Magitian; I perswade my selfe a better Philosopher then either *Plato*, *Aristotle*, *Seneca*, or all meere humanists met in one, having not onely supernaturall but naturall knowledge, as the Prophets and Apostles had the spirit by inspiration; now amongst the rest famous for such Philosophick Magitians in their Times, where the Platonists, Peripateticks, and Pithagorians, as in our Moderne Times, *Zabael*, *Scaliger*, *Zanardas*, and hundreds more; amongst the Ancient Gauls, the Druides, amongst the Ancient Indians and *Æthiopians*, the Bragmans and Gymnosophists amongst the Persians their *Magi*, such as these, who came so farre



to worship Christ, bred from the Schoole of *Daniel*, out of which *Magi* the Persians oft did chuse their Kings. *Strabo* (d) paralleling them with the wise Chaldeans amongst the Babylonians, and in the correspondence of their studies, with *Moses* the Hebrew their profession according to *Tully*, (e) *Celins Rhodiginus*, (f) and *Plinny* (g) being *divinorum scientiam & cultum*, the knowledge and observance for the most part of divine things, or its *altior / anctiorq; Philosophia*, a more high and sublime Philosophy then ordinary, and of a large extent, comprizing Physicks, Metaphisicks, and Astrology, in which kinde of naturall Magick or sublime Philosophy, what student desires further to bee informed with the helpe of a Library, I refer him to the workes of *Aristotle*, (h) *Plinny*, (i) *Proclus*, (k) *Philo*, in his booke of speciall Lawes, *Augustine* in his City of God, lib 22. cap. 4. 5. *Albertus* called *Magnus* in his second Booke of Minerales, tract. 2. cap. 1. v. 17. *Ficinus* in his fourth booke of *Platoes* Theology, cap. 2. *Cardan* in his subtilities, *Fracastrorius* in his sympathies, *Pererius de Magia*, *Delvins* in his Magicall disquisitions, his fellow Jesuite *Tyrens* in his bookes of places possessed, and of the Apparitions of Spirits and Devills, as also with *Sirienus* his ninth booke of Fate, with *Medina* in his second booke of a right faith in God, cap. 7. with *Laurentius Ananias* in his booke of the nature of Devills, with *Bartholomew Sybilla* in his third Decade of strange Questions, quest. 3. 8 and with our Moderne *Gregory de Valentia*, 22. disp. 6. q. 1. punct. 3. and the cleare *Valesius* in his sacred Philosophy, cap. 3. 22.

Now by this meer naturall magick, or in plain tearms, the producing of Art and nature into practice; such rare and exquisite things have been done, or may be done, especially by instruments, without any more confederacy with any Witch, or spirit, then with a Turke, a Pope, or a Canniball; yea, I perswade my self I could do such things my self, as I have heard, and read and partly seen, that the common people which doe not (*rerum cognoscere causas*) know the causes of many things, (more then a blinde man colours) would take me for as great a Conjuror as ever *Cornelius Agrippa*, or Doctour *Faustus*,

- (d) Lib. 15. & lib. 16.
- (e) Lib. 1. de divinatione.
- (f) Lib. 3. cap. 42. antiq. lect.
- (g) Hist. lib. 20.
- (h) Lib. de admiranda eruditione.
- (i) Lib. 2. presertim.
- (k) De sacrificiis & Magia.

or for as great a Witch as *Circus*, or *Medea*; at least as great a Juggler as once my neighbour *John a Ley*, or *Horus Pocus*, or some cunning Wise man, such as Mr. *Lilly* is divulged, as though he were a second *Merlin*; when for all this, I could make a child of six years old do the like things presently . and give as good a Reason of what I did (as I perswade my self Mr. *Booker*, and Mr. *Lilly* can give of their artificiall undiabolized Predictions ) as I can give a Reason why I am hot or warm, when I am in the Sun, or at the fire.

*Scept.* Indeed Sir, I perswade my self Ignorance is the mother of all admiration; it being the Fate of all abstruse, and mysticall things : t at *non nisi peracta laudantur* : they are not praised till done, it being no wisdom, we say in Yorkshire, to let fooles see half done deeds, or to expose mysterious knowledge to ignorants . chiefly to arrogants, which is as to cast pearls to swine, or to offer exquisite musique to deaf men; yet I pray you Sir, make me so happy in the curious knowledge of what your self, or some Artist can doe by Art and Nature, yet steering far enough from all Rocks of unlawfull magicall confederacy with any Witch or spirit, except with the spirit of God, and your own spirit.

*Verid.* Sir, your question is short, but the Resolution long and large, the Sun being at the point of high noon, causeth the Son of my mother to thinke that he hath a belly which hath no ears to hear it should be wronged in its ordinary dyet of feeding meat, by mentall dishes catered by a discursive tongue and brain; when therefore I have given a sop to this craving *Cerberus*, and payed my Kitchen tribute to this *Minotaur*; being a true English-man, impatient of the fasts of the Irish with his shamrocks, of the Spaniard with his Lemmons, and the Welsh with her Sir *Jeff ey* Leek: after dinner I shall improve my best to resolve your Proposals in what nature soever you please to propound them, or at any other time at your best leasure and pleasure.

*F I N I S.*